

The Temple Artisan

NOVEMBER, 1908

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Mysticism, Social Science and Ethics

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THE TEMPLE.



PRIMARILY. The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun,—the Universal Heart,—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The Organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address The Temple, Halcyon, California.

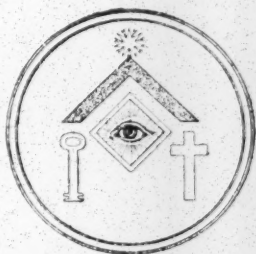
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Vol. IX.

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No. 6

Behold, I give



unto thee a key.

CHRIST OR JUDAS?

Is it Christ or Judas! Ye who hold the scales of earthly power!

Have ye yet chosen him whom ye would serve?

Choose ye must! The time is close at hand. The breath of angels now is held against your choosing.

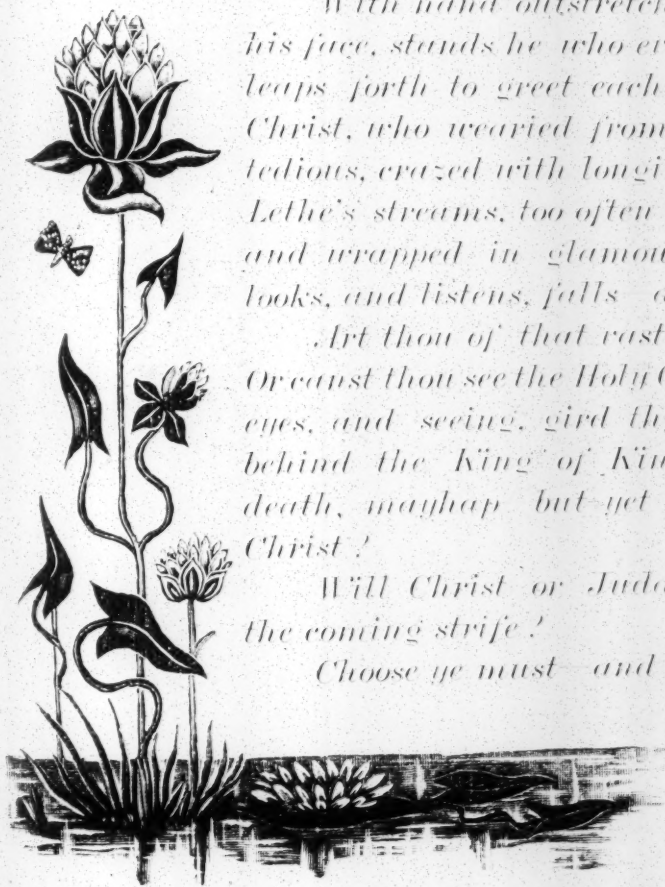
The field of battle stretches far away, but ye are near the ever-living gage,—the gage of man's self-consciousness.

With hand outstretched, betrayal graven on his face, stands he who ever at the break of day leaps forth to greet each coming soldier of the Christ, who wearied from his journey long and tedious, crazed with longing for a draught from Lethe's streams, too often falls beneath the spell, and wrapped in glamour of satanic weaving, looks, and listens, falls—and dies.

Art thou of that vast number, son of mine? Or canst thou see the Holy Grail I hold before thine eyes, and seeing, gird thyself and fall in line behind the King of Kings, to die a mortal's death, mayhap—but yet to live eternally with Christ?

Will Christ or Judas hold thy mantle in the coming strife?

Choose ye must—and NOW!



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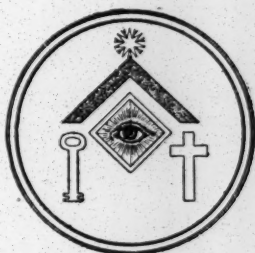
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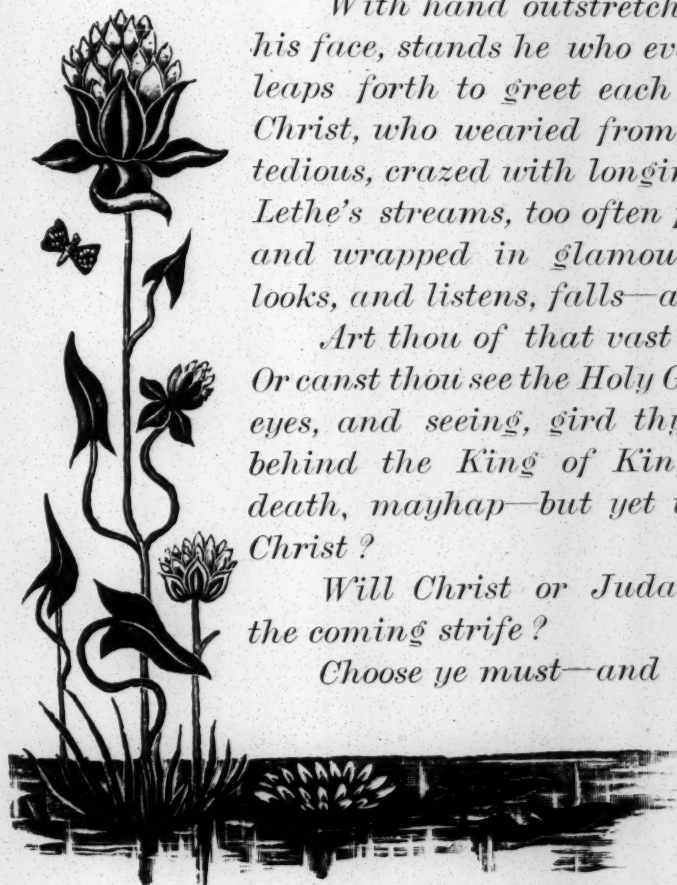
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COURAGE.

It takes great courage to train
To modern service your ancestral brain;
To lift the weight of unnumbered years
Of dead men's habits, methods and ideas;
To hold that back with one hand, and sustain
With the other the weak steps of a new thought.

It takes great strength to bring your life up square
With the accepted thought, and hold it there,
Resisting the inertia that drags it back
From new attempts to the old habit's track.
It is so easy to drift back, to sink;
So hard to live abreast of what you think.

It takes great strength to live where you belong,
When other people think that you are wrong;
People you love, and who love you, and whose
Approval is a pleasure you would choose.
To bear this pleasure, and succeed at length
In living your belief—well, it takes strength.

And courage too: But what is courage
Save strength to help face a pain foreseen,
Courage to undertake this life-long strain
Of setting yours against your grandsire's brain?
Dangerous risk of walking lone and free,
Out of the easy paths that used to be.

And the fierce pain of hurting those we love,
When love meets Truth, and Truth must tide above,
But the best courage man has ever shown,
Is daring to cut loose, and think alone.
Dark as the unlit chambers of clear space,
Where light shines back from no reflecting face.

Our sun's wide glare, our heaven's shining blue
We owe to fog and dust they fumble through;
And our rich wisdom, that we treasure so,
Shines from the thousand things that we don't know.
But to think new, it takes courage grim,
As led Columbus over the world's rim.

To think, it costs courage; and to go,
Try it—it takes power, you know;
It takes great love to stir a human heart
To live beyond the others, and apart;
A love that is not shallow, is not small,
Is not for one or two, but for them all.

Love that can wound love for its higher needs,
Love that can leave love, tho' the heart may bleed;
Love that can lose love, family, friend,
Yet steadfastly live loving to the end.

A love that asks no answer—that can live
Moved by one burning deathless force, to give
Love, strength, courage; courage, strength, love;
The heroes of all time are built thereof.

CHARLOTTE P. STETSON.

CHEMICAL ACTION.

TEMPLE TEACHINGS, OPEN SERIES, No LXXVII.

The states of matter commonly termed Akasic, Etherial, Watery and Fiery, by the student of Occult Science, contain the bases of the gases known to Exoteric Science, as parahydrogenic, paroxygenic, oxyhydrogenic and nitrogenic.

By combining, recombining and dissociating the above mentioned gases, in ways known only to Initiates of high degree, divine chemistry evolves a state of substance—a transitory vehicle, for a temporary residence for each division of the spiritual life forces to be incarnated in gross matter during a great cycle. One such vehicle has been recently brought before the exoteric scientific world in the character of *Radium*. When the individualized lives confined in Radium are released and brought into association with one of the gases which has been generated by combination and disassociation of the four first mentioned or primal gases, there is evolved a certain degree of secondary elemental lives, which are subject to the will of the practical occultist, and by means of which much of the mysterious phenomena performed by such occultists is brought about. But as soon as the energy—the will power—which has combined the before mentioned gases is withdrawn, there is an instant disassociation of the atoms of the gaseous vehicle, and consequently a release of the fiery lives.

While the combining, recombining and disassociation of gases is accomplished by means of occult chemistry, and the vehicle so evolved is perceptible to the operator through the senses of smell and taste and can be confined in glass or metal, it must escape from such confinement in order to be temporarily ensouled by the fiery atoms, and unless controlled by the will of the operator after escape, is dissipated at once.

It may be interesting to you to learn that the class of fiery atoms referred to are identical with the latest scientific discoveries in the field of electricity—(the fourth Son of Fohat) designated *Ions* by its latest discoverer. I say "latest discoverer" advisedly, for that division as well as yet more infinitesimal divisions—(Sons of Fohat) have long been known and used by practical occultists who well know the dangers involved by bringing those degrees of the fiery lives into juxtaposition with substance-matter of much lower vibratory action, and consequently are faithful to their trusts and their guardianship of the great secrets imparted to them.

Occasionally some of these nature secrets are accidentally learned by delvers into chemistry and alchemy, and some of the more recent discoveries along the lines of high explosives are the results of such delving; but if the discoverer of such a secret had the faintest conception of the character of the inevitable karma which will result from the sale of such secrets for the destruction of human life, he would willingly starve if that were the only alternative, before he would part with the knowledge attained by him; for here as well as elsewhere, where commercialism enters the field, and a consequent degradation of a higher spiritual force is accomplished, the unforgivable sin is committed; in other words, ineradicable, eternal causes, so far as this Manvantara is concerned, are set in action, and their effects, like the ripples made in a pool of water by a vigorously cast stone, will never stop until they have reached the outermost verge of that sphere of action and returned to their source, bearing the inevitable effects.

The point of divergence—the line of demarkation between white and black magic, between good and evil action, in such instances as above noted, is drawn by the hand of Motive—Use—and while to the mind of the unenlightened there could be no possible connection between the atmospheric or etherial gases and the attributes and qualities of mankind, there is in fact a most intimate relation.

Nature is continually doing exactly what the practical occultist does occasionally, by combining and disassociating gases, and there-

by drawing a higher degree of the fiery lives to ensoul such combinations, and man is unconsciously using such elemental forces by concentrated will power to accomplish his various designs. As yet this is done in the majority of instances in ignorance of the results of his action or his responsibility, and therefore he is not as accountable as he would otherwise be for the good or evil effects which have resulted from such use. But the final effects of such action will remain to his credit or discredit according to the character of the motives which have been the guiding power of his Will, that Will which furnishes the dynamic power to direct the action of the same degrees of elementals which nature is evolving and destroying continuously in all her dominions.



THE TEMPLE LIGHT.

The fundamental object of The Temple is to teach and reveal the essential unity of all life. Once the mind apprehends and feels this basic unity and reality, sequence upon sequence of correlative truths in form of ideas arise naturally, and take shape spontaneously, in the consciousness, suggested into being by all the nature symbols cognizable by the inner or outer senses. These truths germinate and expand in the soil of our consciousness as flower and plant forms of life germinate and are born from the bosom of mother earth. The earth symbolizes and is a basic reality on the physical plane, as all material forms of life arise from and go back to it. Or again, as living forms are generated in, and differentiated from, the ocean waters—symbol of the great deep—the universal ocean of life and being. The elements composing these forms go back to the ocean element again when their course is run. Any manifestation of form or force is an acceleration or retardation of, the one Rhythm or Motion pervading promordial or universal substance,—any modification differentiates it from its greater self or greater motion and so creating a minor centre of motion or consciousness different from its total or mass consciousness. This modification of the Universal Rhythmic consciousness may be atomic, molecular or cellular. The atomic is spiritual, the molecular is astral, cellular is physical. The natural Rhythm of the one universal substance would symbolize Deific consciousness. A modification of rhythm in any part results in a creation of a system of worlds, a world, or any form of life on any world, bearing a relationship to the total or Deific consciousness in proportion to the number of its vibrations or quality of its modified Rhythm. Deity utters the Universe into being.

TRUE KNOWLEDGE.

When the mind touches this basic stratum of consciousness—the Real—the universe becomes an open book wherein we may read, see, hear, and sense and feel the real Word of God uttered by and through all forms of life, animate and inanimate, around and in us.

True knowledge is the sensing and realization of an inner light back of every fact, and which light can only be known by actual identification with it, mentally and spiritually. In other words, to truly know, we must become the thing which we wish to know—become identified—unified—with its inner light and spirit. Therefore, real knowledge and wisdom can never be gained by mere study of printed books. Knowing this, the Wisdom back of The Temple points out and suggests to the student of life and its mysteries, the great fundamental, moral and spiritual truths on which the Cosmos, the Heavenly as well as the earthly man is built—pointing out that on this divine plan each one is the *builder of his own soul*, and the architect of his own immortality.

LIGHT AND WISDOM.

Through the senses, man contacts the different grades of universal substance, material and spiritual. By the material senses, the material world, by the spiritual senses the spiritual world; therefore by contact of the polarities, the “pairs of opposites” he senses pleasure and pain, gain and loss, victory and defeat, all of which imparts what is called experience. By experience, he arrives at knowledge; by knowledge he wins the power to discriminate between good and evil—and enters into the light of Wisdom. Or to strike another key—in the beginning the evolving pilgrim soul possesses the innocence of ignorance; at the end by traveling the Path—which is himself—and by contacting its shine and shadows, he evolves through the Gateway of Experience to the innocence of Wisdom—with conscious identification with the Highest Good, which is another name for God.

THE GEOMETRY OF THE SOUL.

Man is made in the image of God. Therefore, as the drop of water from the ocean contains in itself all the elements, forces and potencies of that ocean, so man includes in his being, actual or latent, all the planes, forces, powers and possibilities of a God. Truly has it been said by the sages of old—“Man know thyself and thou shalt know God.” And we know God by traveling the path that leads to Him—which Path as said, is ourselves. Traveling that Path, means to contact consciously every point, line, surface and

dimension on all the planes of being from the lowest material to the highest spiritual—with coincident realization of all corresponding qualities and forces in light or shadow—positive or negative.

As we may know the phenomenal world—the physical—by means of a physical body, so may we know the mental, astral, and spiritual or noumenal—real—world—by means of corresponding bodies or principles. Hence, the wonderful possibility of some time making the complete correlation between all the planes of our being and some time while in the physical body of consciously knowing, sensing and realizing the cosmic planes to the very highest—a divine possibility because the corresponding planes are in us or to put it more truly *are* us.

THE GOAL OF LIGHT.

But we must make this divine correlation ourself. No man, no master, no God can give us this divine status. On the great foundation stones of Love, Wisdom, Strength and Beauty, is the true Temple, Cosmic or Human being built. In building on those foundations we win our Crown of spiritual power in the Universal Lodge of Life. And the radiant jewels of eternal truth gemmed in the Diadem of the Soul are the perfected qualities evolved by strong search, sacrifice and effort, life after life in the cause of truth and the service of Humanity which means service to our Higher, Greater and Larger Self—the Christos.

Because of a fundamental moral and spiritual Unity with the All, this identification with the interests of All gives final conscious immortality in the Universal I.

Search for hidden causes in the hearts of people and things. Stand on your own mental and soul feet and realize that no other can grow for you, no other can live for you, no other can eat for you. Try to realize unity with God—the Omnific principle of Life and Love—NOW. No need to wait until this body is dust. If we have spiritual or material wealth and do not know it—of what use? To get acquainted with our real selves—the God within—and which we *are* in reality, is, and should be the divine purpose of life, and to that end all else should be subordinated. And when we do realize it—then we shall know what to do next—how to help the other fragments of our Greater Self to realize it—to point out as far as the Great Law will permit the true Path that “winds uphill all the way”—at the end of which is the Goal of Light and Life Eternal.

Such is the mission of The Temple and all true members thereof.

W. H. D.

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EDITORIAL MIRROR.

"We are God's guests in the Temple of the Infinite."

You have been called to a great feast; condemn not the appointments of the table.—*The Master.*

Build the Temple strong and right,
Build it of the whitest light,
Build it all of colors true,
Build of heart light through and through.

To attain the cosmic consciousness merge thyself in the whole,
thy personal self in thy greater self—Humanity.

Thy true Master is not afar. He is in thee and thou in Him
now and forevermore. Find the best in thyself and unite it with
the best in all others—then shall be revealed to thee the Path of
Light—thy Luminous Self.

Humanity is a mighty god broken into millions of fragments.
This god is perfecting himself by the perfection of his myriad
parts. You are helping or retarding this process by your every act
and thought, good or bad.

Unite thyself in thought daily with the highest and best in all
humanity striving to realize the mighty godlike power there. Uni-
versal Love will expand within thee and assuredly wilt thou find
thy true Master—and need fear no pitfall.

Have we not been told that the strife is on between the Sons
of Universal Light and the Brothers of the Shadow. And yet
many cavil, and delay the Great Work by their unfaith. They
mistake the detail for the fundamental, the personal for the prin-
ciple. They drift a helpless derelict over the sea of life, ever going
but never arriving. In the end wreckage on some reef of selfish-
ness, or stagnation on a sand bar of obselete thought.

"Awake thou that sleepest and the Logos shall shine upon thee." Get out of the shadow into the shine. The awful blackness of the opposing hosts should not daunt you. Forget not that where great light is, there the shadows also must be deepest and blackest.

It is not men that are at war with the Temple but the powers and principalities of evil. The real fight is on another plane always—and when it is on all in the work feel it in their auric field. The evil in the natures of all members are commanded by the Brothers of the Shadow, the Good is marshalled together by the Master of Light. In the aura of humanity, must be fought out the great fight of human rights. The Temple is the forerunner of what must occur generally later on. If it can be held intact in spite of the hosts of hell—and in the very teeth of the Beast, immense consequences of good will accrue to humanity in the great cycle now begun.

LET US LEARN:

To walk, soul-poised on life's unresting sea,
And not to sink beneath the chilling selfish wave,
To rise on Wings of Faith—as when at Galilee,
He hushed the deep, and won the power to save
A world adrift—engulfed in sea of sin and change

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 56

THE KING OF WEATHERS.

This is a little guessing story about a king who lived in a castle and grew a wonderful garden of immortal plants. His castle had a great round tower from which the king directed the weather by means of a marvelous mechanism. Thus he made his own garden flourish from season to season according to the diligence with which he attended to the duties of the tower.

Now the king was assisted in his gardening by not only the warmth and snow, cleansing winds and nourishing rains, but by little Help-Fairies that grubbed roots, trimmed branches, harvested fruit, and buried things down in winter. All great kings even in

stories, have great difficulties, so you will not be surprised to know that for every Help-Fairy there was a Hinder-elf who mischievously tried to undo the work of its mate as fast as it was done. Love's Hinder-elf was Hate, Selfishness hindered Devotion, and Haste and Cowardice were constantly in the way and treading on the toes of Patience and Courage. But I must tell you no more of their names, for that is a part of the guessing game.

This terrible difficulty disturbed the king for years until at last in desperation he hit upon the plan of locking the Hinder-elves in the Dungeon, for of course this tall, great castle had a deep Dungeon too. At first it seemed as if this arrangement was going to work beautifully, but for some reason the Help-elves themselves soon began to lose interest in the work, and languished about uselessly, as if they actually missed their teasing mates. Joy often became silly and giggled altogether too much; Love began to *pretend* love, and grew absurdly sentimental—and Patience and Courage seemed to have lost a certain strength that the Hinder-elves used to rouse in them. More than this, the Hinder-elves soon began to make such a loud noise with their quarrelling and misbehaviour in the Dungeon, that the king couldn't sleep nights nor be in quiet about his work in the day, so he was finally forced to go down to the Dungeon himself to see what could be done.

The Hinder-elves were delighted at this, and did all in their power to make him enjoy the visit so much that he would never want to leave.

I am sorry to have to tell you that they did succeed in making him enjoy himself, and that he stayed so long that one of the Help-Fairies came to him and whispered him that something dreadful had happened in the tower.

The king hurried above in dismay and found that some unknown Hinder-Sylph had slipped in and turned on the warm weather and sultry winds right in the middle of the snowy season when all the plants had been put to bed for the winter. You may imagine what a calamity this was, for sap had begun to flow, buds to waken, and some ignorant Helper-Fairies had already begun Spring work.

No such dreadful thing had happened since the time the King had given his own garden snow instead of rain, on the Fourth of July, through becoming so much interested in the mistakes a neighboring Weather King was making.

I will not try to picture to you the king's grief and his suffer-

ing of mind when he realized that it was all his own fault. Just picture yourselves in the same predicament.

Well, the king knew there must be a way out, as there always is if one can only find it, so he set himself to work in earnest. He could not kill the Hinder-elves for they were imperishable. It was clear, too, that he could not separate them from the Help-Fairies and still have a thriving garden. Now this was what he determined must be done at last, and it took all the persistence and strength he could muster to carry it through.

He went to the dungeon again, prepared to pay no more attention to the entertaining pranks of the elves, and told them that they should be free in the garden again, but only on one unalterable condition. This condition was that each Hinder-elf should obey his Helper-mate and instead of hindering, assist in the work with all his might. The Hinder-elves made a great stir over this at first, as if they would not agree to it, but the king was so firm that when they saw no other choice remained but to obey the king, they promised to do so.

And this is how it comes about that our story ends happily, and that this garden came to be one of the most beautiful and fragrant in the whole land, as perfect harmony was gradually worked out in it.

Now as to the guessing, of course we must begin with the king. Who is he? What is the tower, the Dungeon, his castle, what the many weathers the king guides with his wonderful mechanism, and what the immortal plants in the great garden? Perhaps you can find other things to guess, too, in this little puzzle-story.

GRACE TANQUARY.

THANKSGIVING INVITATION AND ANSWER.

Hurrah, hurray, Thanksgiving Day!
Come join us in our fun.
We'll roast the chestnuts, eat the pie,
And scarce shall be begun.

In meadows we will frolic gay,
The squirrels we will chase;
O come, make glad our hearts the day,
Each Builder in his place.

Come Lily, Flora, Rosa bright,
A bouquet sweet you make ;
Come Marguerite, fair child of light !
Our blessings rich to take.

We give you greetings from the farm,
Our dainty friends so fair ;
Come watch old Gobble, Gobble's charm,
Come find the timid hare.

Yes come, do come, the pussy purred,
Yes come, says Grandma Duck ;
And answer soon, says Mother Bird,
And to you all good luck.

Dear Mother Bird and Grandma Quack,
Great Gobble, Puss, and all,
Our perfumed greetings send we back,
Both young, and fair, and tall.

By dawning light we shall arise,
Our journey to start forth.
Our thanks to you, Lord Gobble wise,
For well we know your worth.

Good Hare, please meet us at the train,
For you so swiftly run ;
And when you leap with might and main,
We open up with fun.

So now goodbye, we scarce can bear
To wait, to be with you ;
Our fairest dresses we will wear,
Our best and ever new.

NOTE.—The above is taken from a play the Builders will act for their Thanksgiving entertainment. The children will impersonate the flowers and animals and be costumed accordingly.

SOCIALISM VERSUS OCCULTISM.

The word socialism has seldom been used by the Masters in the Temple instructions, and the reason for such reticence is obvious to one who is able to catch a birdseye view of the Temple plan in full. It is evidently for the same reason that the word

Theosophy, as well as other words originally intended to express some system of form of religion, philosophy or social science, so very soon lost their original significance, and eventually were made to designate some limited or corrupted form of the original.

The fundamental tenets of Socialism, Christianity and Occultism are one and the same. Human selfishness or ambition has always stepped in and corrupted every great spiritual ideal that man has grasped before it could be brought into full manifestation, and the ignorance of the masses who were dependent upon the more highly developed individuals of their own race for an exposition or illustration of the ideals originally imparted to all, has made it only too easy for a limited number to take every advantage, and frequently to enslave the great majority; and forms of religion which frequently resulted from a most unselfish motive originally, have subsequently been permitted to drift into the very worst forms of corruption.

The more highly developed some small part of a race or nation may be, the more unselfish and eager for the advancement of the masses of that race or nation, the more difficult it is for them to explain and illustrate the great spiritual truths which knowledge has opened up to their consciousness.

It has been said that the masses are limited by their ignorance, and that the Masters are limited by their knowledge; and no truer words were ever spoken, for after having reached one certain degree of attainment no other human being can be of any great service to us in the way of imparting knowledge. We come as it were, face to face with our own souls and find that we are face to face with the soul of every other creature and thing in the universe.

In an overwhelming desire to share with others the great cosmic secrets he has learned, the partially developed disciple, all enthusiasm, tries to teach others, by some self-developed method, somewhat of those secrets, and to his great surprise and sorrow learns that different phases of his self-made methods—it may be in forms or symbols—have been seized and put upon pedestals and are being worshipped in all sincerity by the masses who are blindly obeying some one or more of their own number who were intelligent enough to perceive that they could turn the innocent mistakes, the spiritual longings of their fellow-beings to their own material advantage.

One does not have to look far in any direction to see the results of such procedure; and what is true in the above illustration is equally true in regard to socialistic or political movements to-day.

However futile may have been the efforts of religious movements in the past to bring about a combination of religion and socialism, it in no wise proves that such a combination is impossible, or not feasible. The trouble has invariably been that there has not been enough of *true* religion. There has been too much of selfishness on one side or the other. Too much effort for material gain or personal power on the one side, and misinterpreting of spiritual truths on the other.

It would be utterly impossible for any mere socialistic or anarchistic ideal to be realized and obtain for any length of time. One might as well expect to grow fruit and foliage on a tree without roots.

All true religions, as well as socialistic movements, are built upon two eternal verities, the Father-Motherhood of God and the brotherhood of man. Without the recognition and acceptance of these truths and a united effort to live up to them, no race, nation or organization can endure. The moment a repudiation of these truths occurs, that moment the death-knell of race or nation is struck. We can no more live without God than we can live without breath. Our evolution depends upon our recognition of and conscious marriage with God.

POLARIS.

THE NATURAL CONDITION.

A Wise Man lifted up a worm from the pavement. He moistened its parched body; and put it where it would not be trampled upon. He said, "I work with this his creature for God." But the worm answered, "If God be in thee, put me back upon the earth." The wise man said, "I thought of everything but that." So the man learned of the mind of God.

A good Man of science found a little seed which had sprouted. He sprinkled it with water, made a warm place for it and trained the tender shoot. He said "To this plant, I am as God." But the plant sighed, "If thou be God, make for me some earth." The good Man of science answered, "I can do anything but that." So the Man learned of the power of God.

A great Man found a man in want. He gave him clothing, he taught him skill and trained his mind to think. He said, "For this his son, God works through me." But the man murmured, "If God be in thee, let me back upon His earth." Said the great Man, "I will do anything but that." And the great Man learned of the Simplicity of God.

BOLTON HALL.

FACES OF FRIENDS.

Among the Faces of Friends will now and then appear the faces of some of our children friends, than whom there are none friendlier or more devoted to the Temple Cause. The picture presented of a "Temple Builder at Work" is that of Florence B. Kent,



A TEMPLE BUILDER AT WORK.

aged six. The picture was taken two years ago, but is still characteristic. Miss Florence was born June 21, 1902, at Swarthmore, Pennsylvania—among the good old stock of Quakers. In the fall or autumn of the same year Baby Florence was in attendance at the Temple Convention held at Syracuse, N. Y., and was the first

child to be received into the Temple by the ceremony that is now held at the Centre on Easter day. When nine months old, baby Florence came to the California Centre. Miss Florence is an active member of the Temple Builders and never misses a children's meeting held every Sunday morning at Hiawatha Hall. Bare-footed and rosy-cheeked Florence will be remembered by all who have ever visited the Temple Centre. She likewise never forgets those who have visited at the Centre, and the Halcyon mail box often contains many letters put in by Florence and intended for those whom she remembers. If her missives do not reach it is because the postal clerks have not yet evolved to the point where they are able to translate the written hieroglyphics of the child mind and heart.

ESPERANTO.

The first American Congress of Esperanto opened Monday, July 20, 1908, in Chautauqua, N. Y. There were present about 1200 persons besides the Esperantists. The choir of 200 voices sang, "La Espere" (Hope), and that beautiful hymn reinforced by the largest organ in the world filled the room with the music of Esperanto. Dr. Vincent welcomed the Esperantists. At the close of the address of welcome, Prof. Geo. Macloskie of Princeton University was introduced. He said that in the opening of the Cambridge (England) Congress he sat by a representative of the Church of England, next to whom sat Dr. Zornehof (the author of Esperants) who is a Jew, and on the other side was an emissary of the Pope. "We may thank God," said the Professor, "that we have seen the day when Presbyterian, Jew, Catholic and Episcopal are united in a common cause for the betterment of mankind."

The Congress was in session for five days and was very harmonious and enthusiastic.

A new esperanto society, "Esperanto Association of North America" was founded at this Congress. Anyone can become a member. The dues are 25 cents yearly.

The fourth General Esperanto Congress took place in Dresden, Germany, August 15th, and lasted a week.

On the 16th of August services were held in Esperanto in both the Catholic Cathedral and the Lutheran Church.

During the Congress were held meetings of the following bodies: Society of Bible Translators; Internacia Scienca Asocio, (International Scientific Asso.); Stenographers; Peace Movement;

Red Cross; Medical Esperanto Societies; Society of Esperanto Tourists; Language Committee; Mercantile Societies; Esperanto Instructors; Pharmacists; Dentists; Chess Players; Soldiers and Sailors; Freemasons; Blind People; etc.

The Congress was enlivened by theatrical performances in the evenings, excursions to places of interest during the session.

The next General Congress will be divided into two parts, one of which will take place at Chautauqua, N. Y., and the other in Barcelona, in Spain, both during the coming year. The U. S. Government was represented at the Dresden Congress by B. F. Straub of the U. S. Army.

The use of Esperanto has lately been endorsed by Theosophists, Spiritualists, the International Police Association and the Good Templars, who have an Esperanto password. Its use has also been approved by the Pope.

GEO. STORY.

CONVENTION ECHOES.

Dear Comrades: I would like to say something of what this last Convention has been to me; and I am sure also to all of us who were privileged to attend. Surely, nowhere else can there be the same joy and hope that we—Temple children—experienced from the help and strength that those meetings and talks together did for us. It was like heaven, and it seems to me marvellous that the opportunity of the help and teachings that the Temple offers to all is so little seized and welcomed by our brothers in the world.

Study the worldly man; see the careworn face he carries; hear him tell of his misery; notice the suicides from the unhappiness caused by the worldly lives our brothers will lead striving after that will-o'-the-wisp money—and can one but wonder—when we, the Master's children, who know the blessedness of the Temple life—that all do not try after the help and strength which alone can enable us to bear the many troubles and sorrows which assail us on this lower plane. It is true that we—like our brothers—are living in the world, and have our trials and temptations; for “the whole creation groaneth and travaileth together in pain until now”; and we suffer in the world with humanity—but we have the help and protection of the Higher Powers and if we only try to follow in the Master's steps we do go from strength to strength until we also will stand on the Mountain Top and help our brothers who will come after us in the scale of evolution to “come up higher.” The Masters never told us that we should be free from pain and

sorrow; but, though our karma from the causes we have chosen to set up in the past brings us many sad and sorrowful moments—yet They do promise us (and we the Temple children know that They keep their word) that for all time and eternity They will never leave us nor forsake us so long as we have Divine love for all in our hearts and try to practice it in the world.

I think that every Convention brings us nearer the time when the Temple children will be, not only a small nucleus of the people who are trying to practice brotherhood—but I seem to see the time near at hand when all will recognize the truth that only by living an unselfish life of true love for all; giving ourselves for help of others;—in other words having real brotherhood in our hearts for all; can we ever become a truly happy and prosperous people.

For the time is coming, and not so far distant either, when “No one shall say know the Lord; for all shall know Him from the least unto the greatest, and a Way shall be there called the way of holiness, the unclean shall not pass over it; but it shall be for those; the wayfaring men though fools shall not err therein * * * the Redeemer shall walk there * * * and sorrow and sighing shall flee away.” Isaiah 35.

M. K. CHOICE.

ALAMEDA, CAL.

MOTIVES.

“Examine thy motive now, for the time will come when thy motive will examine thee. It will tear forth the secrets of thy heart and make them live in deeds; it will take thee by surprise in the hour of thy need, will spring upon thee out of the darkness of thy past.

“Therefore be prepared. Turn upon thyself now, while the hour is yet with thee, and fearlessly force the issue with the array of thy thoughts. Be not deceived: no man’s motive is absolutely pure until he is purity itself. He must learn to discriminate between the source of a thought and the form it assumes in his mind; for the desires of the personal man may work in harmony with the aspirations of the impersonal self—up to a certain point; then their paths separate and the combat of ages reaches its climax. But up to that point the desires of the personal man are easily mistaken for the promptings of the soul. Their immediate result is the same, and we are apt to judge by the show of things. Be not deceived!

“Face thyself; calmly, indifferently and relentlessly. Do not ex-

pect to find superiority when thou wilt find nothing but humanity. Take thyself as thou art; use thyself as thou canst—and rejoice that thou art alive, one of many million travelers to the home of peace.”
(Selected.)

TEMPLE ACTIVITIES AND NOTICES.

Mr. and Mrs. Samuel D. Brillhart, formerly of Port Angeles, Wash., are now located at this Centre, and will remain as helpful factors in our work.

* * * *

Brother Geo. E. Bailey of Sant Cruz, Cal., has been with us, at the Halcyon Hotel, for several weeks. Our Brother's visits are always much enjoyed, and his musical accomplishments appreciated by us all.

* * * *

Headquarters had the pleasure of a visit of a week from Mrs. M. E. Gendron, of the Seattle Square.

* * * *

The Halcyon Choral Society gave a concert at Hiawatha Hall, Oceano, on the evening of October 1st, to which all were invited, and which was well appreciated by a large audience.

* * * *

The topics presented by the Temple Builders during the past month at Hiawatha Hall were as follows: "Doubt"; "Spirituality"; "Little Things"; "The Winds."

* * * *

At the Sunday afternoon services, held at the Headquarters, under the auspices of The Temple, the topic, "The Nature of the Soul," was presented by various speakers, from different points of view.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payment thereon, make money orders payable to The Temple Home Association.

* * * *

It is requested that in all cases of changes in address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured.

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At the Home Institute the renowned Oppenheimer treatments and methods are used. New York City is the headquarters for this treatment, and it has been adopted by the State of New York Legislature as the treatment to be given to drunkards convicted the second time, if they elect to take it in the place of sentence. This treatment is endorsed by thousands of men and women of national and world-wide reputation, such as Lady Henry Somerset of England and Bishop Henry C. Potter of New York, Father John J. Hughes of the Paulist Fathers of New York, Cyrus Edson, M.D., formerly Health Commissioner of the Port of New York. Scores of others as prominent have publicly endorsed the treatment.

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